

# 論語淺釋 (續)

## The Analects of Confucius

(continued)

宣化上人講

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DHARMA TALK DHARMA RAIN | 法語法雨

### 【里仁第四】

### Chapter 4: Living in a Benevolent Neighborhood

小人必不住，正的人都是流芳千古，邪的人都是遺臭萬年。正的人，他都不爭、不貪、不求、不自私、不自利、不打妄語。那個小人，處處都自私的，處處都自利的，處處他就有所貪求，處處他也想爭：爭名、爭利、爭地位、爭權利，又爭財產；一切一切都是爭的，都在那兒爭，都是在這兒貪呢！求名求利，要死他還在那兒爭去；甚至於垂死掙扎，他還在那兒搞這些個東西。

所以就是君子、小人站在前面，就是我們這個六大宗旨就可以評論。我們六大宗旨，小人也立見其氣概，君子也立見其氣概。你看！這個六大宗旨是個照妖鏡，無論你什麼妖魔鬼怪，在這個裏頭藏不住的。所以這是這個治家。

那麼治身，小人他對自己就要有利

It is for certain that petty persons are unable to stand their ground. Upright individuals invariably leave a good reputation that will go down to posterity, whereas deviant people leave a bad impression for years to come. People who are proper and upright uphold the guidelines of not contending, not being greedy, not seeking, not being selfish, not wanting personal gain, and not lying. As for petty persons, they are selfish in all respects, look for self-benefits at every opportunity, are greedy and self-seeking in whatever they do, and contend with others wherever they go. Whether it is fighting for fame and gain, position and status, rights and prestige, or wealth and property, their greed leads them to contend with others over everything and anything! Desiring fame and fortune, they will not give up contending with others even when they are about to die. They engage in these sorts of things even in their death throes.

Therefore, regardless of whether it is a gentleman or a petty person standing before us, we can use the Six Guidelines to appraise them. Once we apply the Six Guidelines, the airs of a petty person and the spirit of a gentleman are apparent immediately. Look! These Six Guidelines are a demon-spotting mirror, revealing whatever goblins, demons, ghosts and weird creatures that appear before it. This has implications for managing one's household.

益；若沒有利益，他就要怨了。他怨人對旁人有利，他要自己有利益，那麼人家也就要怨他了，這是互相怨。啊！人家為什麼怨他？因為他不公平，因為他自私，因為他在那兒爭，因為他在那兒貪，因為他在那兒有所求，因為他在那兒自私，因為他在那兒自利。所以我們萬佛城，我告訴你們：這六大宗旨，你們每一個人能奉行的，都是菩薩，都是聖人，都是君子；不能奉行的，都是小人，都是佛教的敗類！

無論你就怎麼樣聰明智慧，那都是假的，都是聰明反被聰明誤。在這個地方，這就是一個陰陽交關處，一個升墮的轉捩點；你墮落，也是在這個六大宗旨。你若犯了六大宗旨，一定墮落；你要是一般人看得起你，相信你，你對六大宗旨實行了，那麼誰都會尊重你。

所以我們這個品德要自己立，你自己不建立你自己的品德，你盡到外邊去找，叫人家對自己好，這是沒有的，這是等於緣木求魚一樣。你自己品德不好，你自己一點也不守信用，誰能對你好？你君子無德，怨你不修。所以在佛教裏，出家人不要做佛教的敗類，不要在佛教裏頭來破壞佛教的道理，不要在佛教裏頭來吃佛教的飯，往佛教、佛頂大便。能這樣子，不會做一個佛教的罪人，才能對佛教有一點貢獻。

When it comes to regulating the self, a petty person wants all the benefits for himself otherwise he will feel resentful. He complains when other people receive benefits, in which case others will also complain about him. This results in mutual resentment. Ha! Why do people resent him? It is because he is not fair, and he is selfish, contentious, greedy, seeking and wants personal gain. Therefore, let me tell all of you here at the City of Ten Thousand Buddhas: Anyone who is able to abide by and practice the Six Guidelines is a bodhisattva, a sage and a gentleman; anyone who is unable to do this is a petty person and the scum of Buddhism!

No matter how intelligent or wise you are, all that is false and you become a victim of your own cleverness. This is a place where the forces of yin and yang intersect, and a turning point between rising and falling. If you fall, the issue lies with the Six Guidelines. Should you violate the Six Guidelines, then you will definitely fall. If you want people in general to think highly of you and trust you, then genuinely practice the Six Guidelines and everyone will respect you.

In this respect, we ourselves have to establish our moral character. If you do not take personal responsibility in establishing your own moral character and instead direct all your efforts externally, expecting people to treat you well, it won't work. Acting in this way is no different from "climbing a tree to catch fish" [a Chinese idiom meaning "to attempt the impossible"]. If you are wanting in your moral character and are not trustworthy in the least, who would want to be nice to you? If you, Sir, lack virtue, you have only yourself to blame for not cultivating. Therefore, left-home people must not become the scum of Buddhism. Do not destroy the principles of Buddhism from within the Buddhist establishment. Stop disparaging the Buddhist teachings while practicing Buddhism. In this way, you can avoid being a condemned person in the Buddhist circles and you will then be able to make some contribution to Buddhism.